

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Has *ata*x (*happed on/came*)x on the mankindx a while of The *Dahre*[1] (*Eternal-Time*) not [*he*] was a thing *mudhkoran*[2](*he-it which was rememberable, mentionable*).	هَلۡ أَتَىٰ عَلَى ٱلۡإِنسَٰنِ حِينٞ مِّنَ ٱلدَّهۡرِ لَمۡ يَكُن شَيۡـٔٗا مَّذۡكُورًا ١
2. Verily We created the mankindx of *nutfa'ten*(*sperm-drop*w) *amsha'jen* (*hue-admixture*), essaying him [*We*]; so We made him *sameean* (*acute-hearer/enabler of others to hear/potential answerer to a request*) *basseeran* (*keen:seer/overall evaluator of the facts and their possible consequences*).	إِنَّا خَلَقۡنَا ٱلۡإِنسَٰنَ مِن نُّطۡفَةٍ أَمۡشَاجٖ نَّبۡتَلِيهِ فَجَعَلۡنَٰهُ سَمِيعَۢا بَصِيرًا ٢
3. Verily We divinely-guided him the path, either (*is*) a thanker [*he*] or a *kafooran*[3] (*iterative unbeliever/ingrate*) [*he*].	إِنَّا هَدَيۡنَٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرٗا وَإِمَّا كَفُورًا ٣
4. Verily We prepared for the unbelievers chains and shackles and a *Sa'era*w (*intensely kindling Fire*) w.	إِنَّآ أَعۡتَدۡنَا لِلۡكَٰفِرِينَ سَلَٰسِلَاْ وَأَغۡلَٰلٗا وَسَعِيرًا ٤
5. Verily the *abrara*[4] (*the dutiful and righteous*), drink from a gobletw5 [was] itsw blend *kaforan*[6] (*well in Paradise-/camphor*).	إِنَّ ٱلۡأَبۡرَارَ يَشۡرَبُونَ مِن كَأۡسٖ كَانَ مِزَاجُهَا كَافُورًا ٥
6. A wellw drink [by][7] itw Allah's *eba'do* (*worshippers/submitters/slaves*) theyz burst-off itw8 *tafjeran*[9] (*intense burst-off*).	عَيۡنٗا يَشۡرَبُ بِهَا عِبَادُ ٱللَّهِ يُفَجِّرُونَهَا تَفۡجِيرٗا ٦
7. Fulfill[10] theyz the vow and theyz fear/know[11] a day [was] itsx evil regnant.	يُوفُونَ بِٱلنَّذۡرِ وَيَخَافُونَ يَوۡمٗا كَانَ شَرُّهُۥ مُسۡتَطِيرٗا ٧
8. And *youtt'emona* (*they*z *give to: ingest/feed*) the *tta'aama* (*wheat/edible/food*)x over His/itsx12 love, (*to*): a poor and an orphan and a captive.	وَيُطۡعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسۡكِينٗا وَيَتِيمٗا وَأَسِيرًا ٨
9. Verily only *nutt'emokom* ([*we*] *feed you*b) for Allah's	إِنَّمَا نُطۡعِمُكُمۡ لِوَجۡهِ ٱللَّهِ لَا نُرِيدُ

[1] There is *no* English *single-word* to mean "**الدهر**"= *The Dahar* = Eternal Time, or "**العصر**" = *Epochal Time* versus "**الوقت**"= time!

[2] The word "*mudhkora*" is *masculine*, *singular objective noun*, meaning *he who mentioned* or *remembered*, with *no* English equivalent!

[3] The word "**كفور**," is *masculine noun*, *denying Allah's multiple favors*, i.e. he is a *multitudinous ingrate/unbeliever*!

[4] See the *Lexicon* attached to this *Translation* for fuller meaning associated to this great word.

[5] Not linguistically *per se* but *conventionally* and *figuratively* speaking the word "**كأس**"= "*goblet*," in the Arabic came to mean the *goblet which contains* "**الخمر**," meaning *wine* or such *alcoholic* beverage!

[6] The word "**كافورا**" has at least *two distinct* meanings: (1) a well in Paradise and (2) camphor! See **التاج**!

[7] The word "**بها**" mean "**منها**," see **مغني اللبيب، ابن هشام**!

[8] The word "**يفجّرونها**" that is *wherever* and *whenever* they desire, they "*burst it off!*"

[9] The word "**تفجيرا**" = *absolute objective*, i.e. an *infinitive noun*, hence "*intense*" is used to *intensify* "burst off!"

[10] The word "**يوفون**" from "**الوفاء**," = "**التمام**," meaning *gathering the last component of any obligation to make it a whole!* So, "**يوفون**" means *they endeavor and gather the last part of an obligation and fulfill it!*

[11] *Linguistically* the word "**خاف**" carries *dual* meanings: (1) *fear* and (2) *know*! Both meanings could apply!

[12] The pronoun "**ه**" in "**حبه**" could refer to Allah or the food itself! See **القرطبي**!

Face;[13] neither [*we*] want from you[b] requital and [nor] thanks[14].	مِنكُمْ جَزَآءً وَلَا شُكُورًا ٩
10. Verily we fear/know[15] from our Lord a day grimacer *qamttareran*[16] (*obstinate/long-rainy day*).	إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ١٠
11. So precluded them Allah evil (*of*) *tha'leka*(*afar-that-it/*)[x] [the] day and [*He*] cast (*to*) them gladness and happiness.	فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ ٱلْيَوْمِ وَلَقَّىٰهُمْ نَضْرَةً وَسُرُورًا ١١
12. And [*He*] requited them by what *ssabaro* (*they*[z] *had held on patiently*) a paradise[w]/garden[w] and a silk.	وَجَزَىٰهُم بِمَا صَبَرُوا۟ جَنَّةً وَحَرِيرًا ١٢
13. Reclining they[z] in it[w] on the couches, neither see they[z] in it[w] sun[w], nor *zamhareran* (*freezing-cold*[w]).	مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ ۖ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ١٣
14. And nighing[w] on them its[w] shades; and *thollelat* (*had been made near and easy*) its[w] plucks *ta'htlela*[17] (*a sure nearness and ease*).	وَدَانِيَةً عَلَيْهِمْ ظِلَـٰلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ١٤
15. And (*to be/being*) circumambulated on them by receptacles[w] of silver[w] and glasses[w] (*which*) were glass-bottles[w].	وَيُطَافُ عَلَيْهِم بِـَٔانِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا۠ ١٥
16. Bottles[w] of silver[w] they[z] measured it[w] an exact measurement[18].	قَوَارِيرَا۟ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ١٦
17. And *yusqawna*[19] (*they*[z] *are being availed drink*) in it[w] goblet[20] [was] its[w] blend (*is*) ginger.	وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ١٧
18. A Well[w] in it[w] (*being*) named *Salsabeela*[21].	عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا ١٨
19. And circumambulate on them children (*that had been made*) immortals; if you[s] saw them reckoned them you[s] pearls[w] *manthura*[22] (*that which has been scattered*).	۞ وَيَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ١٩
20. And if saw you[s] afterwards saw you[s] *naeeman* (*permanent mental and physical delights in the highest chambers of Paradise*) and a big proprietorship.	وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ٢٠
21. Over them clothes (*of*) fine silk green and brocade; and (*had been*) adorned they[z] (*by*) bracelets of silver[w] and their Lord *saqa*[23] (*availed drink to*) them *tahooran* (*that which was iteratively purged and it's purging others*).	عَـٰلِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ ۖ وَحُلُّوٓا۟ أَسَاوِرَ مِن فِضَّةٍ ۖ وَسَقَىٰهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ٢١

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[13] The phrase "*for Allah's Face*" is a *lofty* Arabic *tongue* expression meaning for *Allah's pleasure/Allah's sake*!
[14] The word "**شكورا**" means multitudinousness of thanks, or doing the utmost of thanks!
[15] *Linguistically* the word "**نخاف**" carries *dual* meanings: (1) *fear* and (2) *know*! Both meanings could apply!
[16] The word "**قمطريرا**" is also said to be the long, cloudy-and raining day! See **الهادي و اللسان و العين**!
[17] The word "**تذليلا**" is *infinitive* noun, intensifying the action of its verb! No English equivalent for both words of "*thollelat*" or "*that'lela*!" Hence, the *transliteration* and *parenthetical explanation*!
[18] The word "**تقديرا**" is *infinitive* noun, so *exact* is stated to *qualify it* to *indicate* the *infinitive* noun!
[19] The word "**يسقون**" is rooted in "**أسقى**" which is more *intense* than "**سقى**," as "**أسقى**" means *availed the drink for* (someone), to be drunk *as and when needed*! See **الراغب**!
[20] Not linguistically *per se* but *conventionally* and *figuratively* speaking the word "**كأس**"= "*goblet*," in the Arabic came to mean the *goblet which contains* "**الخمر**," meaning *wine* or such *alcoholic* beverage!
[21] The word "**سلسبيلا**" is name of well in *Paradise* whose *drink is rather wholesome and satisfying*! See **اللسان**!
[22] The word "**منثورا**" is *masculine, singular, objective noun*, meaning *that which was scattered*! *No* English *equivalent*!
[23] The word "**أسقى**" in "**أسقاهم**" is more *intense* than "**سقى**," as "**أسقى**" means *availed the drink for* (some one), to drink it *as and when needed*! See **الراغب**!

22. Verily this [was] for you[b] a requital and [was] your[n] endeavor[24] *mashkora* (*that which was thanked*).	إِنَّ هَٰذَا كَانَ لَكُمْ جَزَآءً وَكَانَ سَعْيُكُم مَّشْكُورًا ﴿٢٢﴾
23. Verily We *nazzala* (*iteratively descended*) We on you[g] The Qur'an[x] *tan'zeelan*[25] (*an absolute-descending*).	إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ ٱلْقُرْءَانَ تَنزِيلًا ﴿٢٣﴾
24. So *issber* (*let-hold on patiently* [*you*[s]]) for your[t] Lord's rule; and let-not [*you*[s]] obey of them a sinner or a *kafooran*[26] (*multitudinous unbeliever/ingrate*).	فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا ﴿٢٤﴾
25. And let-remember [*you*[s]] your[t] Lord's name *bukratan*[27] (*early-dawn*)[w] and *asseyla*[28] (*late afternoon to sunset*).	وَٱذْكُرِ ٱسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾
26. And of the night then let-kowtow [*you*[s]] for Him and *sabbeh*[29] (*let-say* [*you*[s]]: *subhana Allah to*) Him nightly longly.	وَمِنَ ٱلَّيْلِ فَٱسْجُدْ لَهُۥ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾
27. Verily these they[z] love the Hastener[w30] and they[z] leave beyond[31] them a day-heavy.	إِنَّ هَٰٓؤُلَآءِ يُحِبُّونَ ٱلْعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾
28. We created them and hardened We their constitution; and if We willed We substituted their likes, *tabdelan*[32] (*absolute substitution*).	نَّحْنُ خَلَقْنَٰهُمْ وَشَدَدْنَآ أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَآ أَمْثَٰلَهُمْ تَبْدِيلًا ﴿٢٨﴾
29. Verily this[w] (*is*) a reminder[w33]; so whoever [*he*] willed *ittakhatha*[34] ([*he*] *took and made*) to his Lord a path.	إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿٢٩﴾
30. And not will you[z] except that Allah wills; verily Allah [was] Omniscient, *Hakeeman*[35] (*infinite hekmah*[36] *Possessor*).	وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾
31. [*He*] admits whom[p] [*He*] wills in His mercy[w]; and the *dha'lemeena* (*injustice-doers*), [*He*] prepared for them a painful torment.	يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ وَٱلظَّٰلِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾

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24 The word "سعى" has *several* meanings, *depending on the context*: (1) "بمعنى عدا دون الشدّ," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى," i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد," = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as in *this context*; (4) "بمعنى قصد" intentionally treaded! When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام!" See اللسان, and الصائر!

25 The word "تنزيلا" is "مفعول مطلق للتبيين أو التمييز"=*objective complement for specification* or *distinction*! In this case *definitely* from Allah and is *an absolute* descending over more than twenty three years!

26 The word "كفور," is *masculine noun*, *denying Allah's multiple favors*, i.e. he is a *multitudinous unbeliever/ingrate*!

27 The word "*bukratan*," *literally* means the time between *Fajr* (*early dawn*) Prayer and sunrise!

28 The word "*aseyla*," *literally* means the time from *noon to sunset* or from *Asr* (*late afternoon*) Prayer to sunset!

29 The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*!

30 That is to say this world, which goes rather *fast* and after all it is *transitory*!

31 The word "وراء" in "وراءهم" means:
(1) "القدآم أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم ألآخرة."
(2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة."
(3) ولد الولد. So, here (1) clearly applies!

32 The word "تبديلا" is "معول مطلق لتأكيد الفعل," that is *infinitive objective noun* to *intensify* its verbal meaning, here a substitution! Hence, the word "*absolute*" is used to intensify such a substitution!

33 The word "التذكرة" means *that which reminds* or *by which one is reminded*! See البصائر!

34 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is always taking *and making some thing* of what was taken! Thus, it is *not* just the mere *taking*!

35 See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

36 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!